





THE  
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Ul-leung Do.

(DAGELET ISLAND.)

For the Korean, the far-away, isolated island group in the Japan Sea is well named Ul-leung, which may be freely translated "Lonely Forest Expanse." On the mariners' charts it is called Dagelet Island, doubtless after some early explorer in this region. To the Japanese it is known as Matsushima or Isle of Pines. It lies 400 *li* (120 miles) off the eastern coast of Korea, almost due east from the town of Sam-ch'uk which is the point of embarkation for the infrequent craft which ply to the island. With a good west wind Korean boats reach the island in two days. It is this distance which lends enchantment and which has worked so powerfully upon the imagination of the people. In their estimation the island of Quelpart is comparatively near. No one was ever banished to Ul-leung. It would be too cruel a fate. It would be exile, not mere banishment in the Korean sense.

Anciently the Chinese named this island Mu-reung, "Military Hill," after the name of a certain celebrated spot in China, but later they concluded that this name was too honorable for the distant and uninhabited island; so they changed it to U-reung or "Wing Hill." There is poetry in the name, for the main island is not unlike in shape to a wing spread out upon the sea.

Isolated as this spot is it is not unrenowned in his-

tory. The *Sam-guk-sa*, the most ancient of Korean histories, states that under the name of U-san a Kingdom or tribe existed on the island in the days of ancient Silla. How it became known to Silla that the island was inhabited we are not told but we know that, in 513 A. D. during the reign of the Silla King Chi-jeung, the great general Yi Sa-bu, "Chief of A-Silla"\* devised a way of conquering the semi-savages of this U-san without the shedding of blood. He fashioned a number of wooden lions and placed them in the prows of his war boats. As he neared the coast of the island and the startled natives saw these lions gaping with red mouths and glittering eyes, and heard the threat of the general that if they did not surrender at discretion he would let loose the horrid beasts upon them, they fell on their knees at once and did obeisance to Silla. At this time the name Ul-leung Do was conferred.

The main island is about eighteen miles long from east to west and perhaps twelve miles wide. There are several little rocky islets near it.

In the year 1160 Kim Yu-rip the governor of Kang-wŭn Province was so adventurous as to make a trip to this island. His report is interesting and shows that he was a fairly keen observer. He said in his report to the King at Songdo that he had climbed to the crest of the central mountain peak and found it 13,000 paces from the west coast and from the summit to the east coast was 10,000 paces. From the summit to the south and north coasts was 15,000 and 8,000 paces respectively. This would make the island 23,000 paces long and the same in width. Reckoning even three feet to a pace, which is excessive, we should have about fourteen miles. We imagine he measured it with his eyes rather than his feet, but in any case his estimate was fairly accurate.

He reported that he found seven places where villages had formerly existed. He also found a bell, a pagoda,

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\*It is surmised by some that the "a" of this A Silla meant "great." It is probable that the word Silla is of purely native origin and not of Chinese derivation. The "A" is probably identical with the Japanese O meaning *great*.

stone images and trees that had been planted by man. But at that time the island was without inhabitants.

He said furthermore that he had seen in histories that in the thirteenth year of King Wang-gön's reign, 931 A. D., tribute had been sent to Songdo in the shape of *toraji*, a species of *campanula*, used for food and medicine; and also beans. His opinion was that the land was very fertile and he stated that the pine forests were magnificent. He could make no definite estimate of the number of people who were living there at the beginning of the dynasty, 918 A. D., but he found slabs of stone (probably slate) with which the houses were roofed.

At the time of the founding of the present dynasty, 1392 A. D., this island had become a place of refuge for criminals. In 1400 a government detective of Sam-ch'ük, named Kim In-u, went to the island and persuaded some of the refugees to come back to the mainland and submit to the authorities. He reported that bamboo, the size of a pine tree, flourished on the island and that the rats there were as large as cats.\* Not fearing contradiction he affirmed that the peach stones there are as large as a man's two fists!

In the days of King Se jong, the palmy days of the present dynasty, 1437 A. D., a man named Nam was appointed to have charge of the island. At that time some seventy refugees, all of the Kim family or clan, were living there.

In 1470 a man named Pak Chong-wün visited the island and was detained there several months because of the weather. He found no inhabitants but brought back to the King an offering of bamboo of enormous size and some oysters to match.

From early in the present dynasty the government sent a military officer to the island once in three years. He took fifteen axes and brought back samples of wood and other vegetable products.

Japanese connection with the island began at least

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\*This through mistranslation probably gave rise to the story that the shores of Ul-leung are infested with huge rats and the forests with wild cats and that the two have periodical pitched battles.

twenty years ago. They had discovered the splendid pine timber and began to help themselves. Koreans in greater or smaller numbers have occupied it for the better part of a century. In 1886 it was the writer's fortune to meet a man named Mitchell who had obtained some sort of concession to cut timber on Ul-leung and was on his way to Seoul in connection with the business. Complaints were frequent between the years 1880 and 1895 that Japanese were denuding the island of its fine growth of pine. Representations were made, we believe, by the Korean government and an attempt was made to put an end to this thieving but with poor success.

In 1898 the government began to take a more lively interest in that outlying domain and put the island in charge of an officer called a *Kam* and later, in 1900 placed a prefect there and named the place Mu-tā-dong or "District of the Fog Star," not inappropriately, since the prevailing rains are all from the east. The island was carefully measured and found to be sixty *li* (eighteen miles) from east to west and and forty *li* (twelve miles) from north to south.

The products of the island as reported today are bamboo, pine timber, peaches, a wood called *sung-nam* (石楠), rattan, cedar, reeds, a sea animal "like a cow with red eyes but no horns," [probably the sea-lion]. This animal is called *kaji* by the Koreans and they say it will attack and kill single men but will retreat to the water before a number of men. It is said the mountain ginseng abounds there but no one dares to bring it to the mainland, because if the attempt is made the boat will surely be wrecked. In verification of this the Koreans relate the story of a Japanese who defied the augury and took a basket of the valuable roots on board a boat in a basket. The trip was a stormy one and at last the waves became so high that the impious man threw the Jonah overboard; whereupon the sea calmed at once!

At the present time there is a Korean population of 3,500 living in 600 or 700 houses. There are some Japanese police there to keep order between Koreans and

Japanese, though up to a recent time, there were almost no Japanese resident on the island.

Little as the Koreans know about Ul-leung they prize its possession very highly and consider it an important part of the empire. The most valuable product is the pine lumber, which is so large that the finest and largest coffins can be made of it without showing a single knot in the wood! Ul-leung pine is always requisitioned for royal burial caskets.

### Korean Writing.

Not a few people have taken note of the fact that Koreans do many things in a way which is diametrically opposite to the methods of the west. This was wittily epitomized some twenty years ago by a rhymester in the United States Navy who among other comparisons noted the fact that

The boys braid the hair down the back like a girl,  
And the chimney's a hole in the ground.

When you invite a Korean to dinner he takes his soup audibly. This is his idea of politeness, for it means that the soup is so good that he cannot wait for it to get cool. How many a foreigner has missed the point of this delicate flattery! One of the most polite things a Korean gentleman can do is to inquire your age. This fact he has to know before, according to Korean custom, he can address you properly. If you should happen to be older than he it will be *de rigueur* to address you with different verbal endings than if you were younger, while if he should wrongly use the term adapted to an elder it might leave the implication that you are much older than you really are! This, in his estimation, would put him in the same predicament as the evening guest who shakes hands with the footman instead of the host.

Now something of this wide divergence in ordinary deportment may be seen also in Korean writing. Instead of writing across the page the oriental writes up

and down. Instead of beginning at the left he begins at the right. He has no capital letters, no periods, commas, colons, semicolons, interrogation points, exclamation points, quotation marks, parentheses, hyphens. His punctuation is all *logical* rather than *typographical*. It would be wrong to say that the Korean has no punctuation. To the seeing eye it is as clear in the Korean text as in the English. But when the Korean gets to the end of an interrogative sentence he does not put a crooked mark which says "This is a question." He gives the reader credit for having sense enough to know a question when he sees it, without any further label. When he comes to the end of a sentence he uses a verbal ending that *means*, without further ado, "this is the end of the sentence," without wasting time, ink and space in printing a black spot to further indicate the fact. If it is a quotation he is making he writes the name of the person who made the remark, then the exact words he used and appends to the whole a particle which clears the whole thing up and you have the pith and snap of straight talk without any of the grammatical horrors of "indirect discourse."

The oriental style of writing is far inferior to the western in the following important points. It is much easier to write across a page from right to left or *vice versa* than to write vertically, for in the former case the writer uses his elbow as a point or center and the hand describes the arc of a circle which carries it across the page without appreciable deviation from a straight line; for, with the average arm and the average width of paper, the latter fills but one sixteenth of the circumference of the circle of which the fore-arm, from elbow to finger-ends, is the radius. In the oriental style of writing, however, there can be no rest for the fore-arm; because the shoulder is the center or axis of movement, as the hand passes up and down the page. As a result, the muscles of the upper arm must continually support the whole weight of the fore-arm while the muscles of the chest and back draw the whole arm backward and forward in the act of writing. Everyone who has had dealing with Korean, Japanese or Chinese copyists or



writers knows how little they can write in a day compared with a westerner. It is because it is so tiresome. The westerner rests his fore-arm on the table and can write almost indefinitely without tiring the arm.

But inferior as the oriental method is, no one would think of trying to change it, because these customs hang together wonderfully. The westerner, for instance, must have a table to write on, but a table of this kind is unknown in the Korean or Japanese house. A piece of board, specially made for the purpose, is held in the left hand which also holds the paper tightly drawn across the surface. The oriental thus requires the use of both hands in writing and cannot, like the westerner, fan himself with one hand while he writes with the other.

To change the oriental style of writing would require the change of so many other things that it would be condemned at once by the people. Now is it not true that in attempting to effect any really needed change it should be done without arousing added opposition by suggesting at the same time numerous little side issues which while probably good in themselves are not essential to the main point. To be more specific; a large number of people in Korea are convinced that there will be no such thing as genuine education in Korea until the use of the native character supplants the use of the Chinese ideograph. Taking this for granted, in what way should the advocates of the theory act in order to secure most quickly the realization of their desire? It is well to attempt to realize what a yawning gulf lies between the ideographic and phonetic methods. Those who have never used any but the latter cannot begin to appreciate how peculiar and uninteresting the phonetic characters look to one who has been used to the ideograph. With the ideograph you have the whole thing right there under your eye. You don't have to bother about thinking what sounds the characters represent and then get the idea by piecing these sounds together to make words. The Chinese ideograph, in fact any ideographic or hieroglyphic system, ought to give the lie to those who say that we cannot think without words. There is no pho-

netic system that can convey an idea so quickly, neatly and completely as the Chinese ideography does to a man *who is thoroughly acquainted with it*. You may as well confess this at once. The Chinese have the advantage of you there—but at what a cost. To become thoroughly acquainted with it requires an amount of time and labor which is not adequately compensated by the result achieved. And furthermore so few have the time and money to acquire the character that it is forever barred from becoming the medium of general education. But if there is to be such a thing as general education in any country it must be uniform. Find a country where three quarters of the people read newspapers in a simple phonetic script while the other quarter read only papers printed in Chinese and there you will have a country capable of no homogeneous development, no national spirit, no national ideal. Bad as Chinese is, it would be better to have all the people read Chinese, even badly, than to have a mixture of the two; for a knowledge of Chinese, on the part of a few, splits the nation up into castes and cliques from which no possible good could come. For the best results it must be all one or all the other. As it cannot be Chinese because of lack of leisure and means it must be the other; and the sooner Chinese is thrown overboard the better.

Now how to do this is the question. The first and most obvious way is to put before the people a literature in the native alphabet so much more interesting and valuable than anything that they can find in Chinese that they will be driven to adopt the innovation. In the second place encourage the use of the mixed script among all young men who are not ready to accept the native character as a whole. If this is done faithfully the time must come within a full generation when a pure Chinese text will be almost unknown and the native character will have its heel upon the neck of ignorance in this peninsula.

But there are things to avoid. Let us not lose sight of the main issue in our contemplation of some good but not essential side issues. We want to make the Koreans

proud of their own native written character. You will not make them proud of it by telling them that there is no such things as correct spelling in Korea and that it all ought to be changed and simplified. He holds up hands of amazement and says "What, while you are still asking us to come down from the elegant, terse and juicy Chinese to the tame and commonplace Korean, do you still cry out that even *that* is not simple enough!" It is a greater drop for him from the Chinese to the Korean than it would be for us to be condemned to read all our English books written in the dot and dash system of the telegraphic code.

Another thing, do not lay a further burden on the Korean by spacing between words as yet. For the young, who are just beginning this may do, but for others it is very unsatisfactory. The foreigner, even the best informed one, does not know how to distinguish when and where to separate between an inseparable suffix and a post position. Has it never occurred to any of the foreign students of Korean that until Koreans begin to study Korean grammar and the values of inflectional endings they will not be able to discern any reason why *사람들이* should be one word while *사람 무리* must be two words? In time it will come, but why embarrass a present difficult work by adding to it an unessential variation like this? If you say *집안사람* how can you say *집 안해 잇는 사람*? Why not *집안해* etc.? This means that even the foreigners have not yet attained a point where they can formulate consistent rules for the division of Korean words. I suspect that the desire on their part to make spaces between words is a result of their own English training rather than a demand on the part of the Koreans for such a change. What I plead for is that all the energy that foreigners have to expend along the line of literary work for Korea should be concentrated upon the main proposition and not frittered away upon side issues.

KANG SUN-PIL.

## The Japanese in the North.

To those who fancy that the criticism of Japanese actions in Korea is only on the part of a few "sore-heads" and cranks we commend the following quotation from the annual report of an American missionary in the north who has had under his sole care 11,943 native Christians, forty five boys' schools and eleven girls' schools; who has during a single year baptized 1,027 Koreans and has had all the business of the station to attend to besides looking after the native churches in seventy-eight localities. We submit that such a man has had no time to brood over the situation or get morbid about it. He says:—

"The word 'oppression' has been on every Korean tongue many times of late. It would take too long to enumerate all the evils that are carried on under the name of Japanese occupancy, but a few ought to be mentioned. The seizure of Korean property without compensation still goes on unabated. This is particularly true of the railroad which is constantly making changes in its course involving the seizure of a new right of way and the consequent ejection of a new set of Korean proprietors from their houses and lands."

"Another example is the forestry concession, the object of which seems to be the cutting of every stick of standing timber larger than a walking cane and the entire monopoly of all the lumber produced in Korea. Not only the big lumbermen up the Yalu have lost heavily but the small proprietors of wooded grave sites or other pieces of timber land have found themselves unable to protect their property. Many of these have resorted to the expedient of presenting their timber to the Church in order to save it from the Japanese. As eighteen new churches have been built and twenty seven old ones enlarged during the year, the lumber was very acceptable, but its protection has cost very heavily in worry and American bluff."

"Forced labor still continues in many places, but the stand made by the Christians has compelled the Japan-

ese to pay wages in the greater part of the province. In the districts where the Christians are in the majority the laborers organized and refused to work without pay. There were beatings and outrages galore but the Koreans gradually won the day and now the vanquishers of Russia appear to be vanquished by the infant church of North Pyeng An Do."

All of this goes to show what? That Korea is being exploited for the sole benefit of the Japanese without a thought for the welfare of the Koreans.

When a Russian timber concession on the Yalu called forth such a storm of protest from the Japanese and others as well, who dreamed that before the echoes of war had died away the Japanese would be outdoing the Muscovite in his rapacity and be making the Russian look white by comparison. That the Japanese should go about stealing the lumber from grave sites is enough to make a very phlegmatic man's blood run faster. It is an outrage that no future apologies of Japan can ever make right. It is an exhibition of the actual as contrasted with the advertised character of the Japanese. How sweetly all this chimes in with Baron Kaneko's smug statement to the American people that the Japanese government would not encourage the Japanese to mix with the Koreans much but that they should consider the Koreans a lower race. Meanwhile Koreans are building Christian churches to save their timber from being stolen by the representatives of this higher race! All we ask is that the world should once fairly get at the facts and then we shall have no fears for the future.

Another thing that this quotation teaches is that if Koreans will refuse to become the serfs of Japan there is a point of compulsion beyond which even the Japanese dare not go. They will stop short of killing off the population of Korea though many a man may be beaten and crippled in the process. We never have advised the Korean to armed reprisals nor do we do so now, but he can stand and refuse to be bullied into slave labor.

The report from which we quote was not written for the purpose of showing up the Japanese but only to de-

scribe the actual conditions under which missionary work is done in the north today. The missionary has no intention to work against the Japanese in any way but he has the fullest right to make known, to the people who stand back of him and his work, the disabilities under which that work lies. We wish that every American citizen in the world might read and digest this report. It is the man on the spot who knows the facts.

## Filial Etiquette.

A KOREAN CONFUCIAN TRACT

TRANSLATED BY REV. C. T. COLLYER, F. R. G. S.

The Emperor U-jai-sun (2255-2205) gathered his disciples together and as follows taught them the principles of Filial Etiquette:—

Father and son must be on good terms. Sons must rise at cock-crow, bathe themselves, comb their hair, put on their *kwans*, (1) dress themselves and put on their big belts. When properly dressed they must present themselves before their parents and enquire of them whether the room is warm and everything to their comfort.

There are many ways in which a son is to serve his parents. If their bodies itch he is to scratch them. When they wash to hold the bowl so that the parents may bathe in comfort and when ready for it to hand them the towel. To respectfully enquire what they will take to eat and then with honor serve the meal; to wait until a portion of the food is eaten so as to ascertain whether it is according to their taste and then to retire. After the meal both son and daughter-in-law should go to the parents to learn from them whether there is anything they wish done or errand to be run.

When nothing has been given them to do, to remain where the parents are so that they may receive their

orders. When spoken to always to reply in humility and never to "answer back." If sent on an errand to go quickly. In all matters to be obedient and faithful as well as respectful.

When the parents desire to lie down to prepare the place for them after enquiring in which direction they will lay their feet (2). The young people are to receive their clothes and fold them, to place their shoes and walking-stick in such places as can easily be found and where there is no fear of the old people stumbling over them.

There are a number of things that must NOT be done in the presence of a parent:—to yawn; to peep about; to expectorate; to blow the nose; if the body is cold not to don extra clothes before them; however one's body may itch not to scratch it; and never to laugh at anything unless the parent laughs.

Nothing belonging to the parent to be taken or used without permission. If a neighbor comes to borrow anything to ask permission to lend it before actually doing so.

Etiquette requires that a son shall neither sit on a higher level nor in front of a parent; that he shall not stand or walk immediately in front of them.

The daughter-in-law, because she is the son's wife, is to serve just the same as a son. She is to wrap her head in a black cloth and to wear her hair-pin. She is to sleep in the house with her parents-in-law and be careful to make no noise. Always to be obedient to them. Frequently to ask after their comfort and their health. And in all respects to honor them.

It may be said that the reverence of parents is similar to the carrying of a bowl full of water, unless much care is exercised the water will be spilled. In like manner unless much care is taken in doing all things respectfully and correctly an offense against the parent is committed.

If told to do a thing that may seem impossible to perform, it is nevertheless necessary that the attempt should be made. "When there is no voice not to listen, and when there is no presence not to look"(3). One

must always be dignified and do all things in the spirit of respectfulness.

Confucius has said that during the lifetime of the parent the child should go no long distance away, and should never refuse to obey an order. To which may be added:—No matter how busy one may be, or even if eating one's rice, the call of a parent is to be immediately responded to.

Chung-cha says do not forget to be happy if your parents love you; if your parents hate you do not complain. Even though your parents say that which is offensive to you reply meekly.

FOOTNOTES.

- (1) *Kwan* is a four pointed horsehair cap open at the top.
- (2) In many things the Korean expression is the very opposite to the Western: e. g. the compass points to the South: in like manner the usual expression states that a person in a recumbent position has his feet (not his head) to the North, or, other direction.
- (3) Meaning that in the absence of the parent the same decorum is to be observed as though present.

## The Prophets of Seoul.

We do not mean by this the modern seers who write for newspapers after a comprehensive view of the Korean situation covering perhaps three days and a half but we refer to the popular traditions which have stuck in the memory of the populace for many centuries. They are of little practical value but are fully as amusing as the prognostications of the average globe-trotter.

The Koreans say that from the beginning of the present dynasty it has been noted that if one looks down from the highest peak of Sam-gak Mountain behind Seoul he will not fail to note that the whorl of mountains which form the system looks like water in the act of boiling! For this reason, they say, no one has ever been able to do any quiet studying among these mountains. Nature is in such a restless mood. For the same reason it was predicated that Seoul would be peculiarly subject to conflagrations.



But long before that, at the beginning of the Koryŭ dynasty, when Wang-gŏn was determining upon the site for his new capital, the Monk To-sŭn went up the mountain behind Songdo and after a careful survey of the surrounding country determined that Songdo was the propitious place; but after the capital had been established there he climbed a different peak of the mountain than he had sealed before and was dismayed to see far in the southeast a dreaded *kyu-bong* or "spying peak." This means a mountain top which just appears over an intervening one as if it were hidden there and peeping over the shoulder of the nearer one. This means very bad luck. No grave can be dug at a point where a "spying peak" is visible for this would make all the descendants of the buried man robbers.

The Monk To-sŭn on beholding this evil sight exclaimed "a-cha!" a common expression of dismay. From that time that peak was named *A cha Bong*, or to translate it freely "Goodness Gracious! Peak." From that time everyone knew that the dynasty would some day fall before another whose capital would be founded at the foot of this same "spying peak" which was Sam-gak San. But to put off the evil day as long as possible they made a metal dog and set it on the mountain where it showed its teeth to the "spying peak" for over 470 years. When the end of the Koryŭ dynasty approached people saw that this iron dog bled at the nose!

At the beginning of this dynasty the Monk Mu-hak protested against the building of the Kyŏng-bok Palace because it would result in a great war in 200 years. This was in 1392 and the Japanese invasion came in 1592. He said however that if the ridge which connected the Puk-ak, the spur of mountain just behind the palace, with the main range were made a little higher the Japanese invasion would prove a failure in the end. For this reason many loads of dirt were carried and deposited there with the result which Mu-hak had foretold!

When the main gate of that palace was first built it fell and it was discovered that the ground on which it had been built partook of the "crane nature" and so the

gate was unstable; so, to obviate any further difficulty the corner watch-towers were built to "anchor the wings of the crane" so that the crane would not topple over. Since then the stability of the gate has never been questioned! As the palace faces Kwan-ak San the Fire Mountain, two stone *ha-t'a* or "ocean sheep" were set up which, belieing the peaceful nature of land sheep, keep watch to see that fire spirits from the mountain do not destroy the palace. They are supposed to be able to blow water as a Korean tobacco peddler moistens his stock in trade or as a Chinaman sprinkles clothes or is fabled to distribute oil over a salad!

From the name of that same monk Mu-hak the Peking Pass was named Mu-hak-chā or "Mu-hak Pass." The Koreans have shortened it to Mwak-jā, by which name the Pass is commonly known today. They say this foreshadowed the building of Mo-wha-gwan where the gate stood which commemorated the suzerainty of China, because the change from Mu-hak-kwan to Mo-wha-gwan is a very easy one. Mo-wha-gwan means "Chinese memorial."

Mu-hak, looking across the site of Seoul from Samgak Mountain to Nam San and noting the comparatively short distance affirmed that no official would be able to hold power more than ten years, and noting the number of rapids in the Han River he said that no family would hold its wealth for more than three generations. He also said that because Nam-san had the shape of a silk-worm's head luxury would characterize the dynasty.

The place where the West Gate station stands was at first called Ch'a-dong or "Car-ward" in anticipation of the eventual coming of the railroad!

The spot where the Imperial Altar stands was named Whang-wha-bang some five centuries ago. This name means Place of Imperial Prosperity. It was on that spot that a King of Korea first assumed Imperial rank. It is a curious fact that at the time the boys of Seoul made up a popular song which played upon the word Whang-dan "Imperial Altar." For other Chinese words that are

pronounced Whang-dan mean great disturbance. It is now believed that this was prophetic of the present pitiable condition of the Empire.

The site of the city jail called Kam-ok-sū was chosen because the spot was one on which the fates foretold that prisoners there would be very fortunate to escape the severest penalties.

The great rice granary inside the South Gate was built by Whang Heui the famous Prime Minister of King Se-jo's time about 1406. When he built it he said "Let this be used for helping the people and feeding the poor. When the time comes that men use this for selfish purposes the end of things is at hand and great trouble imminent." Such conditions prevailed and when in 1882 the soldiers mutinied because their rice was mixed with sand, Min Kyum-ho perished and a great emeute resulted in the flight of the Queen. From that time the descent to the present condition has been more or less steady, until now we see housed in that granary the soldiers of a usurping power.

Formerly the great statesman Chong To-jūn lived where the royal stables are now—the Sa-bok. One day a friend of his remarked "Before long this house will be the stable of a thousand horses." The statesman thought this a good omen as it meant that he would be the general of a great army but he was drawn into a conspiracy and was driven out and his house turned into a stable.

From the earliest years of the dynasty the spot where the Catholic Cathedral stands has been called Chong-hyun or "Bell Hill" although there never was a bell there until the present one was hung.

Something over three centuries ago the gentleman, living where the Temple to the God of War now stands, said to his sons, "We must move away from here immediately, for a temple will be built on this spot." They moved to the country and the Japanese invasion followed. At its close the Chinese arranged to have this temple built as recognition of the help which China gave.

The hill where the Little East Gate stands is called

Chi-ne Hyul or Centipede Hill because of a curious dream a man had there. Caught in a violent storm he took refuge under an overhanging rock where he had only just room to lie. Soon he saw a lady approach and seek shelter in the same place. Contrary to Korean custom she addressed him and asked who he was and where he lived and at last it appeared that she was a widow. The result of this meeting was that he followed a common Korean custom and became her second husband. She was wealthy and he, who had been poor, found himself in affluence. One day she told him to go away and not come near the house for twenty-four hours, but to go and sit on the big rock where they had taken refuge from the storm. He obeyed but as the day waned his curiosity got the better of his obedience and he went back to the house, climbed the wall and peeped in at the window. There he saw a huge centipede bathing and near by was a suit of lady's clothes standing up as if the person were still within them. Then the fellow knew what sort of trap he had fallen into and fell on the ground in great fear. The centipede resuming human shape came out and found him. She rated him soundly and at last took a stick of wood and hit him a sounding rap on the head which waked him from his dream and he found himself under the ledge in his same old clothes but glad to have escaped the terrible beast.

When King Se-jong died no propitious place could be found to bury him. The geomancers scoured the country side but all in vain. A King must have a very special grave site. At last in Yū-ju someone digging in the ground found a stone that had been carved by the Monk To-sūn and the carved words were these, "Bury the Sage of the East Country here," and there, of course, they buried him.

The coming of the great invasion of 1592 was heralded by many fearful signs. For two months the planet Mars sent out a stream of light which reached across the sky. The waters of the Han turned red as blood for three days. At Chuk-san a huge boulder reared itself up on end without the touch of man. An ancient dead

willow at Tong-jin suddenly came to life again. The people said the capital would be moved, and this was fulfilled when the king fled to Wiju before the victorious Japanese. All the fish on the east coast of Korea hastened to swim around to the west side! All the Pi-ut fish swam away to Port Arthur where the Chinamen called them the New Fish. A company of Chinese in Manchuria suddenly leaped up from sleep with the vivid premonition that Korea had been invaded and that the king was fleeing for his life toward the Yalu. As a Korean envoy to Peking was returning from Peking he met a man in Manchuria who said, "When you get home you had better drink up all the wine that you have prepared for three years or else you will have no chance to drink it."

The celebrated prophet Chöng-gam at the beginning of this dynasty went up Sam-gak mountain in company with the son of the founder of the dynasty and as they surveyed the capital he said, "When an iron horse screams on the bank of the Han River and grass grows as thick as a bed, the end will come. When they decide upon a piece of land at Pok-ehu (Fuehow) there will be a sad meeting between King and subjects." This was all written and may be found in the book called the *Chöng-gam-nok* or Memoirs of Chöng-gam. The reference to the iron horse is plain. The Koreans say that the growth of grass as thick as a bed refers to the barley that was fed to the horses of the Japanese during the late war and the straw used for bedding. The selection of a piece of land at Fu-chow is interpreted by Koreans to mean that at the end of this dynasty the last ruler will find asylum at Fu-chow China. For this reason the late Queen sent money to have a suitable place prepared there in case the prophecy was about to be fulfilled!

It is reported that in the Spring of 1895 when the King and Queen were walking together in the palace garden, the Queen called the attention of the King to a star that appeared in close conjunction with the moon. She was greatly disturbed by it and felt a premonition of her fate. The reason was that if the character for

moon 月, and the character for star, 星, are put together they make the character 腥 which means the smell of fresh blood. As the sun corresponds with King and the moon with Queen, the latter felt that some evil fate was impending over her. She was assassinated the following Autumn.

### Korea's Internal Affairs.

The only criticism made of our charges against Japan for not cleaning up the ordinary internal administration in Korea has been a verbal one and cites the fact that in the so-called treaty of last November Japan engaged not to interfere in that part of the government. Any alleged attempt on the part of Japan to live up to any of her promises to Korea is worthy of serious attention. But here we meet the necessity of defining terms, and definition is one of the most difficult feats in government where all functions of the administration react upon each other as truly as do the members of an organic physical body. What do we mean by internal affairs? Do we mean for one thing the appointment of the personnel of the administration? If so we are quite cognizant of the fact that the Ministers of State, and through them the whole officary, hold their places by the sanction and consent of the Japanese. If one of them says or does anything that is at all inimical to the interests of the Japanese he is gotten rid of in a hurry. Does any one suppose that Yi Chi-yong or Yi Keun-tak or any of their ilk are fattening on Korea and wrangling over the government patronage without the full consent of the Japanese authorities? Such would be a woful mistake. Here is the crux of the situation. Is Japan responsible for the hideous travesty of government which the common people of Korea are groaning under today? We see no possible answer to this question but an affirmative one. We are driven to the reluctant conclusion that the Japanese foresaw the difficulties in the way of annexing Korea and

becoming responsible for everything and therefore took shelter under the promise of non-interference in domestic affairs while intending all the while to have all the strings in their hands and control everything. It was the world-old desire to get the chestnuts without the risk of burning their own fingers. It was the "indirect" method as distinguished from the "direct." Japan controls the finances, the various lines of communications, the police, and yet she is said to leave some freedom in internal affairs. One might as well cut off the liver, the lungs and the brains from connection with the heart and stomach and then tell these two organs to perform their functions as usual. No, the hard fact, the fact from which there is no escape is that Japan has taken too much to avoid responsibility and too little to give herself the chance to carry out her promises to the world that she would see to it that Korea is governed in an enlightened way. The forced compact of last November was worse than a crime, it was a blunder; for it committed Japan to a course of action that was outside the limits of rational possibility. It made her an irresponsible dictator.

From certain points of view we cannot help sympathizing with the military faction among the Japanese. They apparently wanted to jump in with both feet with a frank avowal of their intention to absorb Korea, make no bones of it, leave excuses and promises to the weak; in fine, play the old berserker act and play it with a strong hand. Now there would have been something honest in this, in spite of its brutality.

A correspondent has just written us as follows. He is a man who has always stood up for the Japanese and who is trying desperately to do so still.

"I am one who thought the Japanese would ultimately make good, and though I am waiting for evidence I am not ready yet to say it is too late. If the Japanese worked or believed in the direct method I would feel that they had been weighed in the balances and found wanting, but they practice the indirect, and some of their shortcomings, or those charged to them, are the fault of the rascals who even yet steal from the Koreans all they can.

I refer to native officials. Of course these officials, as you show are [virtually—*Ed. K. R.*] appointed or advised by the Japanese. The only point yet remaining in answer to your strong and unanswerable position is that after all, the time has been short when the task and the material to be worked with, and on, are considered.

\* \* \* \* My strongest complaint is that the Japanese do not take hold of things firmly enough. For instance the jail here is the same 'black hole' and there has been no correction since the Japanese became paramount. The Magistrate, Kam-ni and Governor are the same type as of yore, though it must be said that squeezing is not so prevalent."

This makes interesting reading and it is from the hand of a gentleman that would be glad to find a valid argument for the Japanese. He cuts into the very heart of the matter when he says the Japanese *do not take hold firmly enough*. But, friend, that lack of a firm hold is the very *kernel of their policy*, for it is the only thing that makes it possible for them to turn clean washen hands to the world and affirm that they are not interfering in the domestic affairs of Korea. You say they use the indirect instead of the direct method, but this weak hand that you complain of is part and parcel of the indirect policy which you say has not been given time enough. Do not complain of it then but *give* it time. You say the magistrate and Governor are not squeezing quite so much as they used to. Is this unconscious irony? For conscience sake, man, what is there left to squeeze? Look about your own community and mark the wanton disruption of Korean homes, the slakeless thirst of the usurper, and then tell me whether the Governor would not have to put the sponge under hydraulic pressure to get anything more out of it.

The most crying need of Korea today is fair government in the provinces. No tinkering with finance, or mines, or water-works or emigration will do any material good so long as the country is governed by the class of men now in office. There is no one acquainted with Korean life who is not aware that brigandage is the gauge



which measures the quality of provincial government. It is only when such a gang as the present prefects is let loose upon the people that robbers swarm, and today the native press is crammed to its margins with reports of robber bands. Not one in ten of these men is a professional criminal. They are driven to it by the rapacity of the officials. The other day forty-seven of them were executed in Taiku—FORTY-SEVEN—and today the Residency General suggests that as all enlightened countries have abolished capital punishment Korea should do so. Do not the shambles of Taiku cry aloud for the abolishment of some other things first? If Japan had adopted some other than the indirect method these forty-seven men need not have been killed. But as it is there will be killing and more killing as fast as the people are driven to brigandage.

### Editorial Comment.

#### THE TORTURE OF KOREANS.

Our promise of last month to publish any thing that might be sent us in defense of the Japanese régime has borne fruit in an interesting correspondence with the office of the Resident General in regard to the torture of Koreans by the Japanese.

A few days before the publication of the July issue of this magazine we received a courteous request from the Residency for particulars and names in connection with the charges we had made. We offered to do what we could, since the attitude of the Residency was apparently that of a desire to right a wrong if wrong had been done. We began looking into the case again but were unable to put our hand upon certain special men whom we had seen before and whose deposition it was very desirable to obtain for the Residency.

At last as a sort of report of progress we wrote the Residency saying that as yet we were not ready to report on the specific case mentioned in our columns but would

meanwhile report on another case that had come under our notice. It was the case of the eunuch Kim Kyu-sun who, as we believed, had been taken first to the gendarmes' office and from there transferred to the police office. We stated, as appeared in the July issue of this magazine, that this man had been beaten and otherwise mishandled by a Japanese police sergeant and a Japanese policeman in an attempt to secure testimony.

In reply to this note we received an answer from the Residency, from which we quote the significant paragraphs.

From your note of the 6th inst. I gather that you have not been able to procure any evidence that may be publicly produced concerning the alleged abuses by the gendarmes. By way of explanation you say that "Koreans are afraid to come out publicly with charges of this kind for fear something worse would befall them." This is somewhat at variance with the spirit of the paragraph in which the charge was originally printed, wherein it is stated that "eye-witnesses of this torture have been seen by the editor of this magazine and it is not to be expected that victims of torture will keep still about it." This is, however, by the way. It is at any rate satisfactory to learn that the alleged witnesses have, upon inquiry, displayed themselves in their true character. It is also satisfactory to note that you have discovered upon examination that no responsibility whatever attaches to the gendarmes either for the inhumane acts originally charged or for the only case concerning which you are under the impression that you have obtained precise information, that of the eunuch said to have been ill-treated at the police office. With regard to this case, which really embodies a charge entirely different from that first made, I have made inquiries at the Police Adviser's office and am in a position to assure you that the charge has no foundation at all. You say that the eunuch was arrested and taken to the gendarmes' headquarters about the middle of June and from there removed to the police office where he was daily flogged for about a week. The fact is no eunuch nor any other Korean has ever been handed over by the gendarmes to the police office.

Under these circumstances I feel sure that you will kindly withdraw the charges in question. In any case I beg you to extend me the usual journalistic courtesy of printing this letter in the next number of your esteemed magazine.

This was dated the thirteenth of August and we replied that as the note implied that we had acknowledged that we had discovered upon examination that no responsibility &c., &c. it would be impossible to print the note without printing with it ours of a few days before, that the July issue had gone to press and the matter

would have to wait until the next issue before being taken up. To this we received a note the important paragraphs of which are as follows.

Considering the appearance of confidence with which the charge was originally made, considering the length of time you have had at your disposal for subsequent inquiries and considering the fact that you have more than one eye-witness to rely upon, it is strange, to put it as mildly as possible, that you should still want time for investigation. You seem to attach importance to the alleged fear of the Koreans<sup>s</sup> to come out publicly with charges of this kind lest something worse befall them. Allow me however to point out that they have not been asked to "come out publicly." When Marquis Ito asked you to assist him in finding out the truth about the matter His Excellency never dreamed of treating the information you might be able to submit to him as anything but confidential, and Korean informants are not to suffer in any way for telling the truth.

The rest of the note is unessential, dealing only with our refusal to print the former note in that issue, a thing that was physically impossible at that late hour. In the concluding paragraph the Resident General suggests that investigation be continued and that Koreans need have no fear as to the consequences of stating the facts as they have seen them. To this note we replied as follows.

You say that, all things considered, it is strange, to put it as mildly as possible, that we should want more time for investigation. Your implication here that we are acting in bad faith is hardly in keeping with the courtesy which has marked your previous communications, but we waive that, and will say that the reason why we were unable to carry out our investigations more rapidly was because the man upon whom we principally depended in this work was taken ill and had to get out of Seoul for some time. (He is a man well known to most foreigners in Seoul and one in whom full confidence can be placed). We wish you had stated at first that Marquis Ito would treat the matter as confidential and not allow his informants' names to get before the public. We were not at all afraid that Marquis Ito would himself cause them trouble but we were not so sure of others, supposing that revelations were made that were not pleasant for the Japanese. Now we should like to say this much about the publication of your note. It would have been unfair to us to have printed your note without printing the others which went before. Ours to you contained no acknowledgment that we had made full inquiries and found that the charges were untrue. Such was very far from the fact. Being as yet unable to secure further evidence as to the acts of the gendarmes we sent you another instance which had come under our notice and which, though as you said a different case entirely, was of identically the same nature.

This case we have been able to ask about more definitely and have elicited the following facts. The eunuch who was beaten at the police office has been seen by a man in whom we have full confidence and who was sent for the express purpose. He questioned the eunuch and, not content with that, he examined the man's back and found conclusive evidence of the beatings. Your disclaimer does not carry great weight in the face of this definite and specific evidence. If you desire we will give you the name of every man connected with this investigation. You may examine the eunuch, our informant, and the man whom we sent to look into the matter; but we have your word for it that none of these men shall suffer for telling what they know.

You seem to imply that we were trying to stave off the main question by citing another and entirely different case, but we assure you that it makes no difference to the public whether it was at the police office or the gendarmes' headquarters that Koreans are beaten. It is the fact of abuse before a fair trial has been held, it is the attempt to get information out of Koreans by physical pressure that we object to.

We have said in the issue of the REVIEW about to appear that a question has arisen as to the torture of Koreans by the gendarmes and that we shall give the matter further and careful investigation and that if the charges made cannot be substantiated we shall say so. We have therefore given the matter a tentative character which will enable the public to reserve their judgment of the case until further information is forthcoming.

We received immediately a request for the name of our informant in regard to the case of the eunuch and we complied by doing so. The name and address were given in full. Nothing more happened until August 31st, when the following note was received.

Seoul, August 31, 1906.

H. B. HULBERT, Esq.

Editor of the KOREA REVIEW.

DEAR SIR,

The "Korea Review" for June, 1906, page 239, contained the following paragraph:—

"On the 16th of June the Japanese Gendarmes arrested five leading Koreans, Yi Pog-na, Min Pyung-han, Pak Yong-wha, and Hong Cha-pong. These men were friends of the Emperor and it is said they were charged with having aided in the sending of Kim Seun miu to Vladivostock with yen 200,000. It is said these men were tortured to secure evidence against themselves and others. This charge of torturing witnesses is a very grave one but eyewitnesses of this torture are by no means rare. They say the Japanese do not torture by beating but by the use of an iron pincers which grip the head. Eyewitnesses of this torture have been seen by the Editor of this Magazine, and it is

not to be supposed that victims of torture will keep still about it. The business seems to be done at the gendarmes headquarters."

On the matter being brought to the notice of Marquis Ito shortly after the publication of the above mentioned number of your Review, His Excellency desired me to see you and ask for full particulars concerning the case, so that, if any irregularities of such description had really occurred, proper steps might be taken to punish the wrongdoers.

Now it might be presumed that, in taking up so serious a charge in so definite and so unqualified a manner, you had taken all due care to verify the correctness of your information. I was therefore, somewhat surprised to learn from you that your information had been untrustworthy on a point which was mentioned with considerable emphasis. You wrote—"They say the Japanese do not torture by beating but by the use of an iron pincers which grip the head." Your subsequent information, you told me, was to the effect that the torture was by the usual Korean method of beating.

After a lapse of nearly three weeks, you wrote me saying in effect that you had been unable to obtain any evidence whatever, for the reason that Koreans were afraid to come out publicly with charges of this description for fear something worse might befall them. You must, however, kindly understand that no Korean has been asked to come out publicly in connection with this matter. When Marquis Ito asked you to assist him in finding out the truth about the matter, it should, allow me to say, have been apparent to you that the information that you might be able to submit to his Excellency would be treated as confidential. However, as you have chosen to look at the matter in a different light, I have taken the liberty in a subsequent letter to expressly assure you that Korean informants in this case would be under the protection of the Resident General and need not be afraid of telling the truth.

Up to this moment I have not received any information from you concerning the case in question. I trust you will not complain that you have not had at your disposal a sufficient length of time for your purposes. I am aware that you say that the person on whom you rely for information is away in the country on account of ill-health. I may, however, be allowed to remind you that according to your original statement, "the eyewitnesses of this torture are by no means rare" and it was not one person, but several, who supplied you with the information on the strength of which you preferred this serious charge. Under these circumstances I may rely on your sense of justice that you will not fail to do all that lies in your power to repair the wrong that has been done to an important branch of the Japanese administration here.

As for the alleged case of torture of an eunuch by the Japanese police in the employ of the Korean Government, I beg to thank you for the name of your Korean informant which you have kindly given me. I have once more made inquiries in the responsible quarters, but I am definitely informed that no eunuch or for that matter no Korean of any kind who was arrested by the gendarmes has ever been handed

over to the Korean Police Office. It may also be mentioned that, under the Korean law now in force, Korean law officers are expressly permitted to employ certain measure of physical pressure to obtain information out of suspects and criminals.

Asking you kindly to give this letter the usual hospitality of your valuable columns,

I beg to remain,

Yours truly, M. ZUMOTO.

In the first place let us clear up the matter about the eunuch. We obtained the most conclusive proof of the fact of his beating and he affirms it was done by a Japanese police sergeant and a Japanese policeman. We are ready to admit that the man was not first taken to the gendarmes' place, and we are ready to bear any criticism which this slight inaccuracy warrants. As we did not charge the gendarmes with having hurt him we presume the error is not unpardonable.

Now what happened after the Residency received from us the name and the address of the man through whom we obtained the information? Did the Japanese authorities summon this man and question him about the occurrence? He is a Korean and could not have refused. It was by his full consent that his name was reported. They never went near him, never summoned him, never wrote him a note for information. In other words the witness for the prosecution was not put on the stand. But we receive a note stating that the Residency has once more made inquiries "in the responsible quarters" but that no eunuch, or for that matter no Korean of any kind, "who was arrested by the gendarmes," has ever been handed over to the Korean police. Does this satisfy the desire of the public for information as to the torture of the Korean? That matter is *entirely waived*. We are willing to grant the soft impeachment as to the method of his arrest, but what has the Residency to say about his torture? Silence on this crucial point must be taken for consent. They did torture the eunuch then, as he alleges.

So far so good; now as to the more important matter of the gendarmes. We crave the indulgence of the public while we relate a little story which has been en-

acted in Seoul during the past few months, more or less. The exact time is unimportant.

A country gentleman whose name we have been given desired to obtain official position. He wanted a good one, none of your thousand dollar jobs but something really good. For this purpose he placed seven thousand yen in the hands of one of his dear friends who promised to use it for the purchase of the desired bauble. The Dear Friend disappeared over the horizon in the direction of Seoul, and that was the last of him and of the money—for a time. At last the ambitious gentleman began to wonder at the seeming dullness of the official market and followed his Dear Friend to Seoul. In order to get his money back he appealed to the courts and there he met a Korean judge who had enjoyed a good legal training abroad. Let us call him the Lawyer. This bulwark of the law soon had the Dear Friend behind the bars and it began to look as if the Ambitious Gentleman would win out. But as fate would have it he fell in with a lot of young fellows in Seoul who also aspired to be his dear friends and they persuaded him that if he wished to get his money back he must get the Japanese Gendarmes to handle the ease. According to them the *modus operandi* would be to make a nice little feast at a tea-house and invite them and some influential gendarmes; and during these festivities the matter could be arranged. To this brilliant advice he listened, and he spent fifty yen on the entertainment. It worked like a charm and a few days later the Dear Friend had changed his lodging place and was housed in the gendarmes' quarters.

The lawyer was not well pleased that the prisoner had been taken out of his jurisdiction and so he summoned the Ambitious Gentleman and asked him about it. The latter replied that "every body" told him it would be better to have the gendarmes tend to the matter. The Lawyer said "I don't know anyone by the name of Everybody. Just give me the ordinary name, Kim, Cho, Pak, or what not. The Ambitious Man demurred but was at last induced to give the names of the new dear friends.

A few days later he came into the Lawyer's office

much dejected. "Well, how about the gendarmes?" "Alas! they got the whole seven thousand out of the Dear Friend but instead of handing it directly to me they gave it to my new dear friends to transmit to me and I got just one hundred and fifty yen out of it!" The Lawyer smiled at him pensively a moment, then turned and opened a drawer and drew out a wad of bills that made the Ambitious Gentleman gasp.

"There" said the Lawyer "are six thousand eight hundred and fifty yen. You had to give me the names of your new Dear Friends and I have interviewed them with this result."

The dazed Ambitious Gentleman touched the wad reverently as if it were a thing of beauty and a joy forever and he hardly heard the Lawyer telling him that the next time he wanted justice he would perhaps know where to look for it.

Here the story ends. But does it? Not by a great deal. A gentleman who is intimately known to the editor of this magazine told us in express and unequivocal terms that he sat in the office of that Lawyer a short time after the events above narrated and heard with his own ears from the mouth of the Dear Friend a detailed description of how the gendarmes got the seven thousand out of him. He said they had a sort of halter that went over the head and under the chin and that by a simple twist they could draw it to a terrible tension. It was by the use of this, he said, that he was persuaded to give back the seven thousand. We can produce the name of the Lawyer, of the Ambitious Gentleman, of the Dear Friend and of the other dear friends. Except for these names the public now knows as much about the incident as we do. But it should be noted that no Korean would invent *that kind* of a machine. Nor having lost the money would he confess that only torture got it out of him. As for the eyewitness who sat in our office he has disappeared. We have not been able to put hand on him, though we have not by any means given up the expectation of doing so before long.

But let us turn to another case. It is well known



that the Japanese are eagerly searching for Kang Suk-ho, who has been so long the confidential servant of His Majesty. They have not found him and now he is beyond their reach but they seized a friend of his who lived in his gate quarters and took him to the gendarmes' headquarters. Kang's adopted son, Yi Kil-tong, says that the gendarmes beat him most brutally in the attempt to learn where Kang has bestowed himself. The man did not know, and could not tell, but this did not mitigate the pain or the disgrace of the torture. There is where the moral quality of torture shows up. You never can tell whether the man knows what you want to get out of him.

Take another case. A man by the name of Son was seized on the street not long after the little seance at the palace last November and was taken to the gendarmes' headquarters. He was thrown into a cold room where he was left to freeze. On the twenty-seventh of January he was put out with both feet frozen. He was taken by people with whom we are intimately acquainted and carried to a well-known physician who was obliged to perform severe operations on both feet. It was three months before the man could walk. This was not exactly torture in the ordinary acceptation of that term but who would not rather accept a beating or a moderate head-pinching than to be maimed for life with frozen feet.

The special fact about all this, that the public should note with care, is that after expressing a deep desire to hear evidence in regard to such irregularities, the Residency General ignored the very witness for whom they had asked and depended entirely upon "authoritative sources."

In conclusion we have to express our surprise that the Residency should quote the Korean law which gives Korean officials the right to torture uncondemned men to secure information. Did we not see in the papers a few days ago that the Residency had suggested to the Korean Government that as most enlightened countries had abolished capital punishment Korea should do so as

well? What! execute a man for murder, rape or treason? Out upon such a relic of barbarism!—but “it may also be mentioned that, under the law in force, Korean law officers are expressly permitted to employ a certain measure of physical pressure to obtain information out of suspects and criminals”!

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It has been called to our attention that the *Japan Mail* of August 29 made some statements about this magazine. The readers of the *Mail* are told that the editor of the KOREA REVIEW went to America to propagate the “false statement” that Japan obtained the treaty of last “October” by force. Now it is curious that the *Mail* should be ignorant of the fact that the treaty was made in November and not in October and it is still more singular that it should suppose a person would go to America for the purpose of propagating an assertion about something that did not occur till a month after he left Korea. But letting all that go, we say now that if every assertion made by this magazine is as true as the one that the treaty of last November was obtained by force the public need have no anxiety about the trustworthiness of the information given in these pages. The *Mail* says we display prejudice, but for the editor of that paper to hang to that long-exposed fiction about the mutually satisfactory nature of the bogus treaty after even the Japanese themselves have blandly acknowledged that there was a little bit—yes, just a little bit, of opposition, will have to be described by a shorter but no less pungent word than prejudice.

The editor of the *Mail* finds fault with our criticism of Japan's utter neglect of the best interest of Korea in the matter of the appointment of officials. Here is the point that brings the whole matter of Japan's treatment of Korea to a focus. Having seized upon almost everything in the peninsula that spells money, torn from thousands of Koreans their means of livelihood, let loose upon the people a horde of irresponsible and heartless adventurers, Japan attempts to preserve the name of leaving

something to Korea by leaving the one thing that needs to be taken in hand and remedied. The editor of the *Mail* need have no fear that we would find in the usurpation of this function of the Korean government an argument to show that the treaty has been broken. It has been broken at so many points that it would be waste of space to add this. He sounds a plaintive note in his statement that the *KOREA REVIEW* is anti-Japanese from cover to cover, but we would remind him that this means anti-oppression and anti-usurpation from cover to cover. We wish the Japanese well in all legitimate lines of national development, but we do not like to see her set a blot upon her escutcheon by playing the part of a despot in Korea.

The *Mail* says that "this may do some good, however, for its complaints must embody grains of truth, we presume." We advise the *Mail* to look up these grains of truth and study them, if that paper wants to be a true friend of Japan rather than a mere flatterer.

## News Calendar.

During July the continued drought made the authorities institute sacrifices for rain. The rain came in great quantities and the present outlook indicates that the rice crop will be the best in ten years. So many of the Koreans have been confirmed in the efficacy of the sacrifices. This is to be regretted, but the country is to be congratulated on the good crop. One dreads to think what the condition of things would be here in case of a serious shortage.

The Mayor's office has determined to make the whole of the eastern part of Nam-san into a huge park for the public benefit. The Japanese authorities have been asked to stop Japanese cutting wood at will. It is said that the local Residency will have charge of the fitting up of the park for public use. We wonder whether part of that borrowed ten million will be used for this purpose.

A branch of the customs service was established in Yong-am-po on the first of August.

The Japanese have organised a joint Japanese and Korean mining company in Seoul.

Korea has been informed that Peru has joined the ranks of Red Cross membership.

The keeper of the Supreme Court jail is in trouble. He had in durance vile a former prefect of Chul-wun who had been accused of indirection. Another man guaranteed his appearance at the trial so the jailor let the man out. Then both the prisoner and his guarantor jumped the bail and got away to places unknown leaving the keeper in difficulties.

A company has been formed among the Japanese for supplying electric light and power to the town of Wonsan.

The originators of the scheme to revise the weights and measures of Korea anticipated that the thing would pay good money. The idea was to make the new measures and sell them to merchants. The monopoly looked all right on paper but when it came to actual practice the sales were not properly pushed and the Government has not gotten near all the money that was put into the business.

The Home Department has given strict orders to the prefect of Yong-chun to keep his eye upon the islands about the important harbor called Yong-ani-po and see to it that none of these islands are sold to foreigners. The evident reference is to the Japanese.

With the sanction of Marquis Ito the Minister of Education and the Minister of Agriculture are working up a company to handle the timber on the Yalu River. They have drawn up a set of laws for the government of the monopoly. Education must be in a bad way if the Minister has time to interest himself in timber concessions.

The Household Department is to be reduced in its personnel by the weeding out of a large number of unnecessary officials. Those who speak Japanese will have the first chance to be retained.

The Residency General is establishing a court in Seoul where cases between Koreans and Japanese can be tried. This is a move that should have been taken two years ago. It has been delayed so long now that it will be hard to convince Koreans that they can get justice there. But even so it is better late than never, and we hope the Koreans will use it freely. We shall watch with interest to see what brand of justice they get. We do not doubt that if Marquis Ito has his way the quality will be good.

The Residency General informed the Home Department that all the tombs inside the limits of the military land at Yong-san must be removed by the tenth of September but the Home Minister replied that it could not well be done until the end of September because of the growing crops.

Lately thirty-six building lots have been sold at Masanpo and the price, Y 1,819.41 has been sent up to Seoul.

A new Korean bank by the name of The Han-il Bank has been founded in Seoul. The capital of the bank is Yen 150,000 and the charter is for thirty years.

The little island of Mu-i off Chemulpo has been troubled by pirates for a long time. The people are too few to protect themselves and the

island is too small to ask for policemen to come there. So the inhabitants have been buying off the pirates with blackmail. Recently when the pirates came demanding much more than usual a boat load of policemen happened to be passing the island. The people communicated with them with the result that they landed and caught four of the felons, while nine escaped.

The Koreans are saying that a company has been started and the money has been largely subscribed for making a railway through Seoul and in the suburbs. Apparently the idea is to parallel the Electric Company's line. Of course no such thing will be allowed as the present electric company has a monopoly. The Koreans should be careful about wasting their time over schemes that are doomed, in the very nature of the case, to failure.

The Japanese military authorities say that the roads and bridges between Seoul and Kyong-ju in Kyung-saug Province must be repaired and they estimate the cost at Y 15,267.00 which they ask the Government to hand out.

A woman in Taiku tried to sell her seventeen-year old daughter to a Chinaman for fifty dollars but was detected by the police and all the parties concerned would have been arrested had they not taken to their heels. The selling of girls into a life of shame is a different matter in Korea from what it is in Japan.

The order has gone forth that all men in the chain-gang must have their hair cut off. It seems too bad to make them suffer the indignity of following the example of some of these precious officials.

The authorities at Vladivostock decided that all Korean and Chinese citizens must live in special quarters of the city provided for that purpose and could not live where they pleased, but the Chinese Government made such strong objections that it was given up. China would acquire the right to treat Russians in the same way.

Choe Ik hyun and six others of the men charged with having encouraged the Volunteers in the late trouble at Hong-ju have been banished by the Japanese to Tsushima.

Seoul is to be congratulated upon the coming of a resident dentist in the person of Dr. Hahn. Unfortunately some malicious gossip has been put in circulation to the effect that Dr. Hahn's charges are excessive. This we know from personal observation to be not only untrue but the very opposite of the fact. As a resident dentist he can afford to establish a tariff lower than an itinerant dentist, and this is just what he has done. We wish this denial could receive the widest circulation. Dr. Hahn is contemplating the establishment of a school for teaching dentistry to Koreans and in our next issue we shall be able to give to the public some of the details of this interesting and valuable plan.

The governor of South Chung-chung Province reports that after a long season of drought the rain fell in torrents to a depth of one foot and two inches causing enormous damage throughout the province.

A counterfeiter has been seized in Mokpo together with his machines.

A small boy found a bag lying in the road near the Middle School. He took it to the nearest policeman who opened it and found a piece of metal which upon examination proved to be the seal of a prefect. The loss of a seal is a very serious matter and we presume the man who lost this one will lose also his position.

Near Yongampo there are two islands called Lion Islands which are excellently suited for naval purposes. These the Japanese took during the late war and used as a sort of naval station but now the prefect of the district says that as no agreement exists whereby Japan can legally hold the place the Japanese should remove. The Japanese in charge reply that as they have been there for a long time they can go only by command from the Resident General.

M. Plancon, the new Russian Consul-General, arrived in Seoul on the eleventh of August.

Five thousand yeu worth of half sen pieces have been received and put in circulation from Osaka where they were minted for the Korean Government.

The capital for the new water works at Fusan will be Y1,270,000 part of which will be borrowed from a bank and Y350,000 will be supplied by the Korean Government. After eight years the profits of the transaction, if there are any, will be divided pro rata.

Three thousand six hundred Japanese students have spent the summer vacation in travelling in Korea and Manchuria.

On the twelfth of August an old man near Yongsan slipped and fell on the track of the electric trainway and was killed by the car.

At the saw-mill at Yongsan owned by the Kim Brothers a dreadful accident occurred about the tenth of August. A Japanese carpenter working on the new electric building there brought a piece of timber to be sawed. The Korean operator placed the stick on the carriage and sawed the first cut and as the carriage was moving back he had, for some reason, to climb over the stick to the other side. As he was doing this the Japanese, without warning, reversed the lever before the carriage had come half way back, and sent it rapidly down upon the saw again. The Korean who was climbing over saw the danger and tried to jump back where he was before, but the Japanese in a panic seized him and tried to draw him over to his side. Between the two the unfortunate man was caught by the saw and his head was cut in two vertically and one shoulder and arm were cut off. The Japanese had no right at all to touch the machinery and it was by his unwarranted interference that the Korean lost his life. The Japanese was arrested but so far as we can learn nothing was done to him, nor was he made to indemnify the widow or family of the man who had been killed by his criminal carelessness.

On August twelfth some Korean soldiers went to the river to exercise and one of them got beyond his depth and was drowned.

The total issue of Dai Ichi Ginko notes amounts at the present time to Y5,962,926.50.

When it was determined to cut the hair of all the prisoners in the central prison in Seoul, they all began with one accord to make excuse. One said "I am still a bachelor. How can I have my hair cut? I must go out and get a wife first." Another said "I am an old man and it is unnecessary that I should have my hair cut, just to die."

All the departmental advisers with the exception of the police adviser complain that the work of the departments is put off and put off until sometimes two weeks' work is heaped up, causing great congestion and inconvenience.

The Imperial Pasture to be established near the Tatong River is to include 2,829 Korean houses, 98,458 graves, 28,351 trees, 2 618 *kyul* of the peoples' land and 114 *kyul* of government land. When it is understood that each *kyul* is subject to a land tax of ten yen we see what an enormous tract of land is being taken from the people.

Near Chong-no is to be opened a great industrial museum where Korean products and Japanese products will be exhibited.

Since the lamentable death of Min Yong-whan the Heung-wha private school has been in great need of funds. It is considered by Koreans to be the first and best private school in Korea. The Emperor has promised to donate sixty yen a month to help it along.

On the anniversary of the Chinese Emperor's birthday, August 14, the Chinese met and had a celebration in a certain Chinese house. This was prolonged into the night and the Japanese who lived near by objected to the noise and raised a disturbance and the thing degenerated into a sort of free fight. It stopped only after Japanese police had come and carried away the assailants.

The road between the Su-gu-mun or Water Gate and the river town of Han-kang has been carefully repaired by the Japanese army authorities.

Pa-ju has had a remarkable case of robbery. The people had been suffering badly from robbery and at last one of the fellows was caught by the police. It was found that he was one of the prefect's servants. Before he was brought to the question all the other servants ran away. It then became known that the servants of the prefect were a gang of thieves that had been harrying the country-side for months.

In the examinations for graduation at the Middle School those who had not a good knowledge of Japanese, whatever other attainments they may have had, were not given papers.

A girl's skirt was caught in the machinery of a rice hulling mill at Pyeng-yang early in August and she was drawn into the machinery and was killed instantly.

Japan has secured two new naval stations in Korea, one at Yung-heung Bay near Wonsan and the other at Chin-hai Bay not far from Fusan.

A new Supreme Court and Seoul City Court are to be built at a cost of Yen 80,000.

A new Korean Military Club has been established. It will have its headquarters at the Hun-nyun-wun.

Twelve Japanese ginseng robbers have been apprehended by the Japanese police at Song-do. They should be summarily dealt with.

A new medical spring has been discovered in Mun-eui district and the prefect suggests that a company be formed for the exploitation of its waters, which have been analysed and found healthful.

The head of the Japanese Chamber of Commerce in Seoul has expressed the desire to send three Koreans to Japan to look into the Japanese commercial methods.

Over ten years ago the law that allowed judges to punish the relatives of criminals was done away, but lately a prefect in the south has seen fit to revive the custom. He found however, that it did not work for he was dismissed from office and punished for it.

From the first of September the Japanese daily paper called Han-sung Sin-po suspended publication and the Kyung-sung Il-bo took its place. This is the official organ of the Residency General. The editor is Mr. Ito who was formerly an editor of the Osaka Daily News.

The mining adviser of the Agricultural Department has taken a trip to the American mines at Unsan.

The new Korean bank, the Han il Bank, has made an innovation that will commend itself to its patrons in accepting on deposit any form of money that circulates as legal tender in Korea.

The term for the exchange of old nickels for new expired the first of July but it became quite evident that not near all the old nickels had been presented for redemption and so it became necessary either to outlaw it all or extend the time. The latter course was adopted but it looks as if it would take a long time to get the thing done. Very little is being brought in at the present time.

A committee of the people living in the territory chosen for an "Imperial Pasture" near Pyeng-yang has come to Seoul with a petition to the Home Department. This document says that the seizure of a tract of rich farming land seventy li long and sixty li wide for the purpose of making a pasture will work untold hardship to thousands of Koreans. The stakes were driven about this territory by Japanese army sappers. It is inconceivable that the Emperor should have had anything to do with this latest usurpation and it looks as if some sort of a game were being played upon the people there. This is what they say and they ask that the matter be reconsidered before it is too late.

We are pleased to announce the arrival at the American Consulate General of Hon. Wm. Haywood the new Consul-General together with Mrs. Haywood, Miss Haywood and Master Haywood. We trust they will find Seoul as pleasant a place of sojourn as their predecessors have done.



Seoul official circles were thrown into considerable excitement not to say trepidation by the performances of Yi Se-jik, one of the men who went to Japan to kill Kim Ok-kyun and who afterward went to kill Pak Yong-hyo. Being indicted for some offence he was held for a time in prison here waiting for his transfer to Quelpart where he was to serve a term of banishment. By bribing his keeper he escaped from the jail and hid in the house of Song Pyung jun, the chief of the Ilchin Society. Fearing detection and recapture he tried to get away by the Seoul-Fusan Railway but he was apprehended by the Japanese at Yong-tong-po and brought back. In the same connection Song Pyung-jun, Yun Ka-pyung, Ta Myung-sik and Yi Sang-ja were also arrested as accomplices. It is said that Song Pyung-jun had a bad half-hour with Marshall Hasegawa and that the Il-chin Society was on the edge of a precipice, but that the matter was smoothed over in some way and the Society is still existent. After this exhibition of treachery on the part of its leader, however, we doubt whether it will enjoy the same vogue as before. Men like this, who are paid for their opinions, are hardly to be trusted far out of sight.

Yi Chai-gyu is Prince Ye-yang. He is the first Korean prince to experience the amenities of the chain-gang. He has been seizing the people's land for his own uses and this crime is considered, and rightly, to warrant this form of chastisement, but if all the people in Korea who are seizing the people's land without paying for it were to be put in the chain-gang and some enterprising individual should get a "corner" in chains he would make a big fortune.

The probabilities point to the daughter of Yun Ta-gyung as the wife of the Crown Prince and the future Empress of Korea.

A Korean company has been formed in Pyeng-yang for the manufacture of malt. It has a capital of 18,000 yen.

The Cha-gang Society, with Yun Chi-ho at its head, is making rapid advances. Branches are being formed in the country at various points and there are many applications for membership. The Japanese have as yet shown no opposition to it, from which we judge that pledges have been given that it will not interfere in political matters but confine itself to its avowed purposes which are educational and social.

The wife of the Home Minister has established a silk culture school at Yong-san and it is said the students are making good progress. Some samples of their work have been shown the Emperor and he has commended them highly.

It is reported that the Japanese have built a watch-tower on Moreul peak near Ta-chung on the southern coast of Quelpart and have connected it by telegraph with the chief town of the island, Che-ju.

A Japanese gendarme got into a dispute with a Korean a few weeks ago and the Korean got hold of the gendarme's sword and inflicted a severe wound on the gendarme's shoulder. He was immediately arrested.

A singular case of punishment happened the other day. A prefect made a mistake in the ceremony of sacrificing for rain and according to law this offense is punishable by one hundred blows of the lash. He was arrested and taken to the Supreme Court where the hundred blows were duly administered.

The inane manner in which educational matters are being handled is the talk of the town. There are many reforms needed but these are not attended to. Only senseless changes in the names of schools and an evident incapacity to bring order out of chaos are as yet apparent.

The following is a Korean national hymn composed by Pastor M. C. Fenwick and presented to the Korean Christians as a token of his good wishes. We commend it to all friends of the Koreans and suggest that it be generally learned.

MY COUNTRY TAI HAN.

TUNE: GOD SAVE THE KING.

M. C. F.

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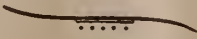
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NOVEMBER: 3rd, and 23rd.

Also the 25th day of the VII Moon, being the birth-  
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